1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

a scene from their own past they describe it minutely and statically, as though they were looking at a picture. They frequently like to make their descriptions clearer by employing twigs or pebbles to represent the people and things described.

It is probable that the value which is placed on story-telling has greatly influenced the Lepcha tendency to monologue, to talk as it were in paragraphs, to which I have already referred; this tendency is noticeable even in the speeches put into the mouths of the characters of their stories. Stichomythia is only applied to jokes.

V

Besides being the greatest social diversion, speech is also the greatest social sanction. For through speech is produced the strongest unpleasant psychological sensation that the Lepchas recognise—shame; and shame is on occasion so unbearable that it leads to suicide.

The training and education of Lepchas from their earliest childhood stresses social approval and disapproval as the motive for adopting or abstaining from certain types of behaviour. A child is told that if he does certain acts—takes other people's property for example, or refuses to work—other people won't like him and won't help him. The emphasis is always on the disapproval of the community in general and not, as with us, on the losing the love of the parents, or the gods, or on the punishment by people in authority. It would seem (though without further evidence this is only a speculation) that this emphasis on anonymous social approval together with the fact that the extended family is a psychologically operative group, and that positive training takes place relatively late in the life of the child, has the result of producing a much weaker internalised control (or super-ego) than is the case when the approving and punishing mechanism is introjected in the image of the parents and parent-surrogates. It is also noteworthy that the Lepcha social organisation only renders possible identification with the community as a whole, and, though to a lesser extent, with the extended family; the Lepchas have not, as most European children and adults have, smaller groups in the community with whom they can identify, and whose approval will support them against the condemnation of another part of the community.

If this is an accurate representation of the case it would follow